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The “paranormal” has been defined as “that which is beyond the senses yet is within the human experience”. When the synoptic Gospels are examined as a whole it is found that there is abundant evidence of paranormal occurrences which can be placed in various categories. At a rough estimate there are about 40 recorded events about healing, 40 about prophecy, 10 about extra-sensory perception, 12 about the afterlife, 6 about dreams and their interpretations, 6 about visions or apparitions, and 15 others classed as paranormal phenomena. The vast majority of these happenings are directly connected with Jesus who appears to regard them as natural and, when possible, to be used for the glory of God and the extension of God’s Kingdom on earth.

(The Paranormal in the Synoptic Gospels, by Angus Haddow)

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In traditional church circles there are certain “loaded” words which are regarded with suspicion and a certain amount of antagonism, such terms as “witch”, “familiar”, “spiritualist”, “medium” and so on ... I have discussed [these] (and their Hebrew originals) elsewhere and there is neither space nor opportunity to repeat the argument here. However, there is another term which I have not dealt with hitherto which, I believe, needs further elucidation. It is the word *trance*. The use of this word should not cause any real consternation because it is *a scriptural word* and it has an important place in *biblical usage*.

The Hebrew form is *tardemah* and it is first used in Genesis 2:21 to describe the deep sleep or trance-state which fell upon Adam when God removed a rib to form woman. This Hebrew term is used several times to describe a divinely-induced condition in order to carry out some supernatural purpose or to reveal hidden truth.”

(Holy Scripture and the Trance State, by Donald Bretherton)